CHRYSOSTOM *LAUS DIODORI*
(PG 52: 761-766 = CPG 4406)
TRANSLATION

Document Control

Date	Version	Comments
04 Feb 2015	0.1	Initial draft
05 Feb 2015	0.2	Contents: corrected diacritics in ὄνομα. With many thanks to the eagle-eyed Sever Voicu.
24 Nov 19	0.3	Corrected typos in the translation (which remains very literal).

Contents and Disclaimer

This document contains an English translation of Chrysostom *Laus Diodori* (PG 52.761-766 = CPG 4406) The English translation is presented with the Greek text and Latin translation found in Migne.[1]

As for all my drafts, this is a first pass, and has lots of rough edges, more so as I found the text a little ambiguous in parts (a function of my knowledge of Greek, which is still that of a novice). *Caveat emptor*. The text also needs some commentary– for example, Chrysostom uses Stoic notions of 'name' (ὄνομα) and 'appellative' (προσηγορία) which deserve explanation. However I prepare these translations during my spare time and such annotations take me quite some time to complete. In the interim, this draft may be of use to someone as it is. I welcome any suggestions or corrections.

I prepared this translation using the cloud-based computer-assisted translation (CAT) tool from Memsource. While of course this tool has no support for ancient languages (it is designed for professional translators working in modern languages, and I doubt ancient language support would be commercially viable), it did speed up some aspects of translation for this piece. I will be experimenting a little more with Memsource for future translations and I am interested to hear of others' experiences using CAT tools to translate from texts in ancient languages.

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[1] J. P. Migne ed., *Patrologiae cursus completus, series Graeca,* vol. 52 (Paris, 1859), cols. 761-766.

Chrys. laus.Diod
(PG 52.761-766 = CPG 4406)

LAUS DIODORI EPISCOPI

QUI PRIOR CONCIONATUS LAUDARAT (JOANNEM CHRYSOSTOMUM)

1 Sapiens ille ac generosus doctor, nuper deposita infirmitate corporis, cum ad sedem hanc ascendisset, a me sermonis fecit exordium, Joannem Baptistam, et vocem Ecclesiae, et virgam Mosis, et alia cum his multa me appellans. Ille tunc laudavit, vos exclamastis : ego procul sedens amare ingemui (a). Ipse namque laudabat, amorem erga liberos exhibens; vos exclamabatis, fraternum amorem ostendentes; ego ingemiscebam, quod laudum mole obruerer. Laudum enim magnitudo, non minus quam peccata, mordere solet conscientiam; et cum quis sibi nullius boni conscius alios audit multa magnaque bona de se praedicantes, et praesentem opinionem, et futurum diem reputat in quo omnia nuda et aperta erunt: quodque is qui tunc judicabit, non ex vulgi opinione, sed ex ipsa rerum veritate judicabit : *Non enim secundum opinionem judicabit,* inquit, *neque secundum rumorem arguet* (*Isai.* 11. 3) : haec omnia cogitans, crucior laudibus, et bona opinione vulgi : magnum perspiciens illam inter et futurum judicium

ΕΓΚΩΜΙΟΝ ΕΙΣ ΔΙΟΔΩΡΟΝ ΕΠΙΣΚΟΠΟΝ

τὸν προλαβόντα καὶ ἐγκωμιάσαντα.

1 Ὁ σοφὸς οὗτος καὶ γενναῖος διδάσκαλος, πρώην τὴν ἀῤῥωστίαν τοῦ σώματος ἀποθέμενος, καὶ ἐπὶ τὸν θρόνον τοῦτον ἀναβὰς, ἐμοὶ τοῦ λόγου τῶν προοιμίων ἀπήρξατο, τὸν Βαπτιστὴν Ἰωάννην, καὶ φωνὴν τῆς Ἐκκλησίας, καὶ ῥάβδον Μωσέως, καὶ ἕτερα πλείονα μετὰ τούτων προσειπών. Καὶ οὗτος μὲν ἐπήνεσε τότε, ὑμεῖς δὲ ἀνεκράγετε· ἐγὼ δὲ πόῤῥω καθήμενος πικρὸν ἀνεστέναξα. Αὐτὸς γὰρ ἐπήνει, τὴν φιλοτεκνίαν ἐπιδεικνύμενος, ὑμεῖς ἀνεκράγετε, τὴν φιλαδελφίαν ἐμφαίνοντες, ἐγὼ δὲ ἐστέναξον (sic) τῷ τῶν ἐπαίνων ὄγκῳ πιεζόμενος. Ἐγκωμίων γὰρ μέγεθος ἁμαρτημάτων οὐκ ἔλαττον δάκνειν εἴωθε τὸ συνειδός· καὶ ὅταν τις ἑαυτῷ μηδὲν συνειδὼς ἀγαθὸν, πολλὰ καὶ μεγάλα ἀγαθὰ λεγόντων ἑτέρων ἀκούῃ περὶ αὐτοῦ, ἀναλογιζόμενος τὴν παροῦσαν ὑπόληψιν καὶ τὴν μέλλουσαν ἡμέραν, καθ' ἣν πάντα γυμνὰ καὶ τετραχηλισμένα· καὶ ὅτι ὁ τότε δικάζων, οὐκ ἀπὸ τῆς τῶν πολλῶν ὑπονοίας, ἀλλ' αὐτῆς τῶν πραγμάτων κρινεῖ τῆς ἀληθείας (Οὐ γὰρ κατὰ τὴν δόξαν κρινεῖ, φησὶν, οὐδὲ

Encomium for Bishop Diodorus

who previously commended.

1 This wise and noble teacher, who recently rid himself of illness, mounted this throne and began his opening remarks by calling me ‘John the Baptist’, ‘voice of the church’, ‘rod of Moses’, and many other such things besides. And this man then commended [me], while you shouted. But I, sitting at a distance, sighed bitterly. For he commended, exhibiting love of one’s children; you shouted, manifesting brotherly love; but I sighed, pressed by the weight of praises. For a magnitude of commendations are no less accustomed than sins to bite the conscience. And whenever someone who is not conscious of anything good about himself hears others saying many great and good things about him, he reflects upon his present reputation and the day in future, when all things [will be] naked and exposed; and that the one judging at that time, will not judge from popular opinion, but [from] this truth of deeds –for ‘*He shall not judge on the basis of repute*’, he says, ‘*or convict on the basis of report*’ (Is 11:3). With all these things in

discrimen. Nunc enim existimatione vulgi ceu quibusdam larvis tegimur: in illo autem die, nudo capite, positisque larvis ante tribunal stantes, nihil ab hac existimatione ad illam sententiam juvari poterimus; sed ob id ipsum gravius puniemur, quod et laudibus multis plurimisque praeconiis ab hominibus celebrati, non ideo tamen meliores effecti simus.

(a) Apud Facundum Hermianensem episc., I. IV., fragmenta quaedam sunt verteris hujus Encomii interpretationis ; quae, quoniam ab interpretatione quam damus, saltem quoad verba, differunt, hic referimus: *Sapiens ille et fortissimus doctor, nuper infirmitate corporis exposita* (i.e. deposita), *super sedem istam ascendens, de me sermonis fecit exordium, Baptistam Joannem dicens, et vocem Ecclesidae, et virgam Moysi, et alia horum plurima de me dixit. Et ipse quidem laudavit, vos autem acclamastis. Sed ego, procul sedens, amarissime suspiravi.*

κατὰ τὴν λαλιὰν ἐλέγξει)· ταῦτα πάντα ἐννοῶν, ὀδυνῶμαι τοῖς ἐπαίνοις καὶ τῇ χρηστῇ τῶν πολλῶν ὑπονοίᾳ, πολὺ τὸ μέσον ταύτης πρὸς τὴν μέλλουσαν ψῆφον ὁρῶν. Νῦν μὲν γὰρ προσωπείοις τισὶ ταῖς παρὰ τῶν πολλῶν δόξαις κρυπτό μεθα· ἐν ἐκείνῃ δὲ τῇ ἡμέρᾳ, γυμνῇ τῇ κεφαλῇ, τῶν προσωπείων τούτων ἀφαιρεθέντων, πρὸ βήματος ἑστῶτες, οὐδὲν ἀπὸ τῆς ἐντεῦθεν δόξης εἰς τὴν ἐκεῖ ψῆφον ὠφεληθῆναι δυνησόμεθα, ἀλλὰ δι' αὐτὸ τοῦτο κολασθησόμεθα μειζόνως, ὅτι καὶ πολλῶν ἐπαίνων καὶ πολλῆς εὐφημίας παρὰ τῶν πολλῶν ἀπολαύσαντες, οὐδὲ αὐτῷ τούτῳ γεγενήμεθα βελτίους.

mind, I am distressed by the praises and the fine opinion of many, since I see a great difference between this and the future judgement. For now we are hidden by public reputation [as] by some masks. But in that day, with naked head, deprived of these masks, standing before the judgement seat, we will be unable to receive any help from our reputation here for the reckoning there, but we will be punished more severely on account of this very thing, because enjoying many praises and much popular acclamation, by neither of these things will we become better.

2 Haec igitur omnia mecum reputans, amare gemebam. Ideo celeriter hodieque praesto sum, ut a vobis auditoribus hujusmodi opinionem excutiam. Etenim corona cum ejus qui coronatur capite major est, non adstringit tempora, non insidat capiti; sed nimia sui magnitudine laxior per oculos descendens, collum torquis more ambit, et

2 Ταῦτ' οὖν ἅπαντα ἐννοῶν, πικρὸν ἐστέναξον (sic) Διὸ καὶ ἀνέστην ταχέως σήμερον, ὥστε ἐφ' ὑμῶν τῶν ἐκεῖνα ἀκηκοότων τὴν τοιαύτην ἀποκρούσασθαι δόξαν. Καὶ γὰρ στέφανος ὅταν μείζων ᾖ τῆς τοῦ στεφανουμένου κεφαλῆς, οὐ περισφίγγει τοὺς κροτάφους, οὐκ ἐνιζάνει τῇ κεφαλῇ· ἀλλὰ χαυνότερος τῷ μεγέθει γινόμενος, διὰ

2 Therefore, when I thought of all these things, I sighed bitterly. This is why I also got up quickly today to refute such opinions to you, who have heard those things. For when a crown is bigger than the head of the one who is crowned, it does not fit snugly around the temples, nor lodge on the head, but being rather loose because of its size, it

caput relinquit coronae expera. Quod et nobis quoque accidit, dum corona laudum illa majori, quam nostrum sit, capite digna visa est. Attamen cum haec ita se habeant, ex amoris abundantia pater non destitit ante, quam eam nobis quomodocumque imponeret. [Ita et reges saepe faciunt, et diadema sibi aptum filiorum capitibus imponunt; deinde ubi viderint corona minus esse puerile caput, cum satis habeant illud quomodocumque ipsis imposuisse, receptum deinceps sibimetipsis imponunt.

τῶν ὀφθαλμῶν καταβαίνων περιαυχένιος γίνεται, καὶ τὴν κεφαλὴν ἀφίησιν ἀστεφάνωτον. Ὃ δὴ καὶ ἡμεῖς πεπόνθαμεν, τοῦ στεφάνου τῶν ἐγκωμίων μείζονος τῆς ἡμετέρας φανέντος ἀξίας κεφαλῆς. Ἀλλ' ὅμως καὶ τούτων οὕτως ἐχόντων, διὰ τὴν παροῦσαν (f. περιοῦσαν) αὐτῷ φιλοστοργίαν, ὁ πατὴρ οὐκ ἀπέστη πρὶν αὐτὸν ὁπωσδήποτε ἐπιθεῖναι ἡμῖν. Οὕτω που καὶ βασιλεῖς ποιοῦσι πολλάκις, καὶ τὸ αὐτοῖς ἁρμόζον διάδημα λαβόντες, ταῖς τῶν παιδίων ἐπιτιθέασι κεφαλαῖς· εἶτα ἐπειδὰν ἴδωσιν ἐλάττω τὴν παιδικὴν οὖσαν κορυφὴν τοῦ στεφάνου, αὐτῷ τούτῳ τῷ περιθεῖναι ἁπλῶς καὶ ὡς ἔτυχε πληροφορηθέντες, λαβόντες λοιπὸν ἑαυτοῖς περιτίθενται.

slips past the eyes and becomes a necklace, leaving the head uncrowned. Which was indeed what happened to us, since the crown of commendations appears [to be] greater than our head's merits. But all the same, this being so, on account of the father's excessive affection for him, he did not refrain from putting it on him in any way whatsoever. Kings often do so as well: they take the crown befitting them and put [it] on their children's heads. Then, when they see the childish head is smaller than the crown and they have simply, as it happens, had enough of this coronation, well then, they take it and put it on themselves.

3 Quandoquidem igitur pater coronam sibi convenientem nobis imposuit, et ea major capite nostro visa est, sibi autem illam numquam impositurus est: age ademptam nobis eam, patris nostri capiti, cui apprime competit, imponamus. Nam Joannis quidem nomen ad nos, animus ad ipsum pertinet: nos ejus appellationem habemus, ipse ejus philosphiam nactus est. Quapropter ejus appellationis dignior quam nos heres ille fuerit: cognominem quippe non nominum,

3 Ἐπεὶ οὖν καὶ ὁ πατὴρ τὸν αὐτῷ πρέποντα στέφανον ἡμῖν ἐπέθηκε, καὶ μείζων ὤφθη τῆς ἡμετέρας κορυφῆς, ἑαυτῷ οὐκ ἂν ἕλοιτο περιθεῖναι· φέρε δὴ αὐτὸν ἡμῶν ἀφελόμενοι, τῇ ἁρμοζούσῃ τοῦ πατρὸς ἡμεῖς ἐπιθῶμεν κεφαλῇ πάλιν. Τοῦ γὰρ Ἰωάννου τὸ ὄνομα παρ' ἡμῖν, τὸ δὲ φρόνημα παρὰ τούτῳ· καὶ τὴν μὲν προσηγορίαν ἡμεῖς ἐδεξάμεθα, τὴν δὲ φιλοσοφίαν οὗτος ἐκτήσατο. Διὰ τοῦτο καὶ τῆς προσηγορίας δίκαιος ἂν εἴη κληρονομῆσαι μᾶλλον ἡμῶν·

3 Therefore, since the father also put the crown befitting him on us, and it appeared larger than our head, [and] he would not chose to put [it] on himself, come now, let us take it away from us and put it on the father's suitable head again. For John's name [is] with us, but his mindset [is] with this man. And we received the appellative, but this man acquired the philosophy. For this reason he would be more entitled than us to inherit the appellative as well. For [it is] not

sed actuum consortium facere solet, etiamsi nomina differant[1]]. Non enim ut externi philosophi, ita et Scriptura de his solet philosophari. Illi enim nisi cum substantia etiam nomina ipsa communia sint, cognomines esse non dicunt. At Scriptura non sic; sed ubi viderit multam in vitae instituto cognationem, etsi alia sunt imposita nomina iis qui moribus inter se congruunt, eodem ipsos nomine appellat. Ejusque rei non longe demonstratio petenda; sed illum ipsum Joannem Zachariae filium adducimus in medium : cum enim discipuli interrogassent an rursus venturus esset, respondit, *Vultis eum recipere? Iste est Elias qui venturus est* (*Matth.* 11. 14). At qui Joannes vocabatur: sed quia Eliae mores habebat, idcirco nomen etiam ipsi imposuit: quia Eliae spiritum habebat, idcirco nomen etiam ipsi imposuit: quia Eliae spiritum habebat, ideo et nomen obtinuit. Nam deserta loca uterque habitavit, et ille ovina pelle, hic pilosa veste indutus fuit; mensa ipsis perinde vilis ac tenuis erat. Et hic quidem prioris adventus minister fuit, ille autem erit denuo futuri. Quando igitur et victus ratio, et vestium amicius, et locorum sedes, et ministerium unum et omnia apud ambos paria erant: ideo nomen unum utrique

συνώνυμον γὰρ οὐχ ἡ τῶν ὀνομάτων κοινωνία, ἀλλ' ἡ τῶν πραγμάτων συγγένεια ποιεῖν εἴωθε, κἂν τὰ ὀνόματα διαφέρῃ. Οὐ γὰρ ὥσπερ οἱ τῆς ἔξωθεν φιλο σοφίας μετέχοντες, οὕτω καὶ ἡ Γραφὴ περὶ τούτων φιλοσοφεῖν εἴωθεν. Ἐκεῖνοι μὲν γὰρ ἂν μὴ μετὰ τῆς οὐσίας καὶ ἡ τῶν ὀνομάτων συμβαίνῃ κοινωνία οὔ φασι γίνεσθαι συνωνύμους. Ἡ Γραφὴ δὲ οὐχ οὕτως· ἀλλ' ὅταν ἴδῃ πολλὴν τῆς φιλοσοφίας τὴν συγγένειαν, κἂν ἕτερα ὀνόματα ᾖ κείμενα τοῖς κατὰ τὸν τρόπον κοινωνοῦσιν ἀλλήλοις, ἀπὸ τῆς αὐτῆς αὐτοὺς προσηγορίας καλεῖ. Καὶ τούτου οὐ πόῤῥωθέν ἐστι παρα σχεῖν τὴν ἀπόδειξιν, ἀλλ' αὐτὸν τοῦτον τὸν Ἰωάννην τὸν Ζαχαρίου παραγαγόντες εἰς μέσον. Τῶν γὰρ μαθητῶν ἐρωτησάντων, εἰ μέλλοι παραγίνεσθαι πάλιν Ἠλίας, ἀπεκρίνατο· Καὶ ὅτι εἰ θέλετε δέξασθαι; Οὗτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. Καὶ μὴν Ἰωάννης ἐλέγετο· ἀλλ' ἐπειδὴ Ἠλίου τὸν τρόπον εἶχε, διὰ τοῦτο καὶ τῆς προσηγορίας αὐτῷ μετέδωκε ταύτης· ἐπειδὴ τὸ πνεῦμα Ἠλίου ἐκτήσατο, διὰ τοῦτο καὶ τὸ ὄνομα Ἠλίου. Καὶ γὰρ ἐρήμους χώρας ᾤκησαν ἀμφότεροι· καὶ ὁ μὲν μηλωτὴν, ὁ δὲ τρί χινον ἱμάτιον περιεβέβλητο· καὶ τράπεζα ὁμοίως αὐτοῖς εὐτελὴς καὶ λιτὴ ἦν. Καὶ ὁ μὲν τῆς προτέρας παρουσίας διάκονος γέγονεν, ὁ

the association of names, but the relationship of deeds [which] usually make a synonym, even if the names differ. For Scripture does not usually philosophise about these things like those who follow the philosophy of the outsiders. For them, if the association of names is not joined with the substance, they deny that they are synonyms. But scripture [does] not [do] so. Instead, when it sees a close relationship between philosophies, even if different names are given to those who correspond to each other in regard to their manner of life, then it will call them by this appellative. And furnishing proof of this is not far but we bring forward this very John, the son of Zacharias. For [when] the disciples asked if he was Elijah about to come again, he replied, '*and if you are willing to accept it*, this man *is Elijah who is to come*' (Mt 11:14). And yet he was called John. But because he had Elijah's manner of life, for this reason he imparted this appellative to him as well. Because he possessed the spirit of Elijah, for this reason also the name of Elijah. And because they both lived in desolate regions. And one wore a sheepskin and the other a cloak made of hair. And their food was similarly simple and frugal. And one was a

indidit, ostendens etiam eum, qui aliud nomen habeat, posse illi cognominem esse, cujus mores aemulatus sit.

[1] Quae uncinis clauduntur sic habentur apud Facundum : *Et post aliquanta: Sic etiam imperatores faciunt aliquotiens, et sibi aptum diadema auferentes, filiorum imponunt capitibus; atque ita cum viderint minus infantile caput, quam corona est, cupiunt eis tantummodo imponere, quamvis incongrue, eo ipso solum satisfacientes animo suo ; auferentes deinde, sibimetipsis imponunt. Quoniam ergo et pater hic coronam sibi competentem atque sedentem nobis impsuit, et major nostro capite apparuit, ex nostro eam capite detrahentes, aptam hujus patris capiti imponamus. Joannis enim nomen apud nos, intellectus autem apud ipsum est: et appellationem quidem nos suscipimus, philosophiam autem ipse possidet. Propter hoc et ipsius appellationis magis ipse sit heres, quam nos: Synonyma enim non nominum communio, sed rerum cognatio facere consuevit, etsi nomina differant.*

δὲ ἔσται τῆς μελλούσης αὖθις. Ἐπεὶ οὖν καὶ διαίτης τρόπος καὶ ἱματίων περιβολὴ, καὶ τόπων διατριβαὶ, καὶ διακονία μία, καὶ πάντα ἴσα ἦν αὐτοῖς· διὰ τοῦτο καὶ ὄνομα ἓν ἀμφοτέροις ἐπέθηκε, δεικνὺς ὅτι κἂν ἕτερόν τις ὄνομα ἔχῃ, δύναται εἶναι ἐκείνῳ συνώνυμος, οὗ τὸν τρόπον ἐζήλωσεν.

messenger of the former appearance, while the other will be of the future, at another time. Since therefore their manner of life, their clothing, their haunts and their ministry are one, and they are equal in all respects, for this reason he also gave one name to both, showing that even if someone has a different name, it is possible to be synonymous with the one whose manner he emulates.

4 Cum[1] igitur in divina Scriptura ea sit certissima regula, et accurata cognominum definition: age ostendamus quo pacto sapiens pater hic noster Joannis mores aemulatus sit , ut discatis eum longe digniorem esse qui nomine illius appelletur. Non erat illi mensa, non lectus, non domus in terris; sed nec hic umquam fuit. Et hujus rei testes vos estis, quomodo in apostolica

4 Ἐπεὶ οὖν ἀναμφισβήτητος οὗτός ἐστιν ὁ κανὼν, καὶ ἀκριβὴς οὗτος συνωνύμων ὅρος παρὰ τῇ θείᾳ Γραφῇ, φέρε, δείξωμεν ὅπως καὶ τὸν τρόπον ἐζήλωσε τὸν Ἰωάννου ὁ σοφὸς οὗτος ἡμῶν πατὴρ, ἵνα μάθητε ὅτι καὶ τῆς προσηγορίας οὗτος δικαιότερον ἂν κληρονομήσειε τῆς ἐκείνου. Οὐκ ἦν ἐκείνῳ τράπεζα, οὐδὲ κλίνη, οὐδὲ οἰκία ἐπὶ γῆς· ἀλλ' οὐδὲ τούτῳ ποτὲ ἐγένετο.

4 Therefore, since this without dispute is the canon, and this [is] the exact definition of a synonym by divine Scripture, come, let us show how this wise father of ours also emulated John’s manner of life, so that you may learn that this man is also more entitled to inherit the appellative than that one. For that man had neither table nor bed nor house upon earth, but this man never had

ducenda vita omni tempore perserverarit, nihil proprium habens, sed ab aliis alimenta accipiens, ipse in oratione et in doctrina verbi perserverans. Praedicavit ille trans flumen , degens in solitudine: hic cum ultra flumen civitatem omnem aliquando accepisset, sana illam doctrina erudivt. Habitavit ille in carcere, et capite trancatus est propter libertatem loquendi pro lege: sed et iste saepe patria excidit, ob liberam fidei praedicationem ; saepe autem capite truncatus est ob eam ipsam causam, si re minus, at proposito tamen. Non ferentes enim veritatis hostes linguae ejus eloquentiam, innumeras undique insidias struebant, et ex omnibus eripuit eum Dominus. Age igitur, hanc linguam audiamus, ob quam periclitatus et servatus est. De qua non peccet qui id dixerit quod de terra promissionis dixit Moses. Quid autem de illa dixit? *Terram fluentem lacte et melle* (*Exod.* 3.8.). Hoc itaque de hujus lingua dicendum: lingua fluens lacte et melle. Ut igitur et lacte fruamur, et melle satiemur, hic finita oratione nostra, lyram et tubam audiamus. Cum enim verborum suavitatem considero, lyram ejus vocem appello: ubi autem vim cogitationum, bellicam quamdam tubam voco, qualem habebant Judaei, cum

Καὶ τούτου μάρτυρες ὑμεῖς, πῶς τὸν ἅπαντα χρόνον διετέλεσεν, ἀποστολικὸν ἐπιδεικνύμενος βίον, μηδὲν ἴδιον ἔχων, ἀλλὰ παρ' ἑτέρων τρεφόμενος, αὐτὸς τῇ προσευχῇ καὶ τῇ διδασκαλίᾳ τοῦ λόγου προσκαρτερῶν. Ἐκήρυξεν ἐκεῖνος, πέραν τοῦ ποταμοῦ διατρίβων ἐν ταῖς ἐρημίαις· καὶ οὗτος πέραν τοῦ ποταμοῦ ποτε τὴν πόλιν πᾶσαν λαβὼν, τὴν ὑγιῆ διδασκαλίαν ἐπαίδευσεν. Ὤκησεν ἐκεῖνος εἰς δεσμωτήριον καὶ τὴν κεφαλὴν ἀπετμήθη διὰ τὴν ὑπὲρ τοῦ νόμου παῤῥησίαν· ἀλλὰ καὶ οὗτος πολλάκις τῆς πατρίδος ἐξέπεσε διὰ τὴν ὑπὲρ τῆς πίστεως παῤῥησίαν, πολλάκις δὲ καὶ τὴν κεφαλὴν ἀπετμήθη διὰ τὴν αὐτὴν ταύτην αἰτίαν, εἰ καὶ μὴ τῇ πείρᾳ, ἀλλὰ τῇ προθέσει. Οὐ γὰρ φέροντες οἱ τῆς ἀληθείας ἐχθροὶ τὴν τῆς γλώττης αὐτοῦ δύναμιν, μυρίας πάντοθεν ἔῤῥαπτον ἐπιβουλὰς, καὶ ἐκ πασῶν αὐτὸν ἐῤῥύσατο Κύριος. Φέρε οὖν γλώττης ἀκούσωμεν ταύτης, δι' ἣν καὶ ἐκινδύνευσε καὶ ἐσώθη. Περὶ ἧς οὐκ ἄν τις ἁμάρτοι τοῦτο εἰπὼν, ὃ περὶ τῆς γῆς [τῆς] ἐπαγγελίας εἴρηκε Μωσῆς. Τί δὲ περὶ ἐκείνης εἶπεν; Γῆν ῥέουσαν γάλα καὶ μέλι. Τοῦτο καὶ περὶ τῆς γλώττης ἔστιν εἰπεῖν· γλῶττα ῥέουσα γάλα καὶ μέλι τούτου. Ἵν' οὖν καὶ γάλακτος ἀπολαύσωμεν, καὶ τοῦ μέλιτος ἐμφορηθῶμεν ἐνταῦθα τὸν ἡμέτερον

[such] either. And we [are] witnesses of this, how the whole time he continued demonstrating an apostolic way of life, having nothing his own, but being supported by others, and devoting himself to prayer and teaching of the word. That man preached beyond the river while living in the wilderness and this man once took the whole city beyond the river and provided sound instruction. That man resided in prison and was beheaded because of his frankness for the sake of the law, but this man, too, was often expelled from his homeland because of his frankness for the sake of the faith. And he was often beheaded for this same reason as well, if not in fact, certainly by intent. For the enemies of the truth, unable to bear the power of his tongue, contrived countless plots from every side, and Lord delivered him from all of these. Come therefore, let us hear this tongue on account of which he was both endangered and saved. About which someone would not sin by saying that which Moses had said concerning the land of the promise. What did he say about that? '*Land flowing milk and honey* (Ex 3:8 LXX)'. This can also be said about [his] tongue: 'This man's tongue flowing milk and honey'. Therefore,

Jerichuntis muros dejecerunt. Quemadmodum enim tunc tubarum sonus igne vehementius in lapides incidens, omnia consumebat et labefactabat: sic et ejus vox nunc, non minus quam tuba illa in haereticorum munitiones incidens, ratiocinia destruit et omnem altitudinem quae se extollit adversus scientiam Dei (2. *Cor.* 10. 5). Verum ut ne per linguam nostram, sed per ipsius haec ediscatis, hic finem orandi faciamus, gloriam referentes Deo qui tales doctores praebuit: quia ipsi gloria in saecula saeculorum. Amen.

[1] Hic numerus quartus, usque ad has voces, *quia ipsi gloria*, sic legitur apud Facundum: *Quia ergo indubitanter ista est regula et integra definitio synonymorum apud Scripturam divinam, age, ostendamus qualiter moreni aemulatus est Joannis sapiens iste noster pater, ut cognoscatis quoniam et appellationem illius juste ipse possidere debet. Non erat illa mensa neque lectus, neque domus super terram : sed neque hic aliquando fuit. Et hujus rei nos testes sumus, qualiter omne tempus advixit, apostolicam demonstravit vitam, nihil proprium habens, sed a sociis (legit ἑταίρων) semper nutritus, ipse in oratione et doctrina verbi permanens praedicabat. Ille trans fluvium praedicabat in desertis : et iste trans fluvium aliquando civitatem omnem educens, salutiferam doctrinam docebat. Habitavit ille in custodia, et capite diminutus est propter fiduciam, quam pro lege habebat. Sed etiam iste saepius illa patria fraudatus est propter fiduciam, quam pro fide gerit: saepius etiam capite*

καταπαύσαντες λόγον, ἀκούσωμεν τῆς λύρας καὶ τῆς σάλπιγγος. Ὅταν μὲν γὰρ τὴν ἡδονὴν ἐννοήσω τῶν ῥημάτων, λύραν καλῶ τὴν τούτου φωνήν· ὅταν δὲ τὸ δυνατὸν τῶν νοημάτων, σάλπιγγά τινα πολεμικὴν, καὶ τοιαύτην, οἵαν εἶχον οἱ Ἰουδαῖοι, ἡνίκα τὰ τῆς Ἰεριχὼ τείχη κατέβαλον. Καθάπερ γὰρ τότε ἡ τῶν σαλπίγγων ἠχὴ, πυρὸς σφοδρότερον τοῖς λίθοις προσπίπτουσα, πάντα ἀνήλισκε καὶ ἐδαπάνα· οὕτω καὶ ἡ τούτου φωνὴ νῦν, οὐχ ἧττον τῆς σάλπιγγος ἐκείνης τοῖς τῶν αἱρετικῶν ὀχυρώμασιν ἐμπεσοῦσα, λογισμοὺς καθαιρεῖ, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ. Ἀλλ' ἵνα μὴ διὰ τῆς ἡμετέρας γλώττης, ἀλλὰ διὰ τῆς τούτου ταῦτα μάθητε, ἀναπαύσωμεν τὸν ἡμέτερον λόγον, δόξαν ἀναπέμψαντες τῷ Θεῷ, τῷ τοιούτους παρασχόντι διδασκάλους, ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

so that we may both enjoy milk and be satiated with honey, here we bring our word to a close so we can hear the lyre and the trumpet. For whenever I have the pleasure of his words in mind, I call this man's voice a lyre; but whenever the power of his notions, some warlike trumpet, and of the kind which the Jews had at the time when they brought down the walls of the Jericho. For just as then, when the sound of the trumpets struck more violently than fiery stones and consumed and destroyed everything, so too the voice of this one now [is] not weaker than that trumpet, and attacks the heretics' fortresses and tears down arguments and every arrogance which puts on airs against the knowledge of God. But so that you may learn these things not through our tongue, but through that of this man, let us conclude our word, sending up glory to god who produces such teachers, because to him [be] the glory into the ages of ages. Amen.

diminutus est propter eamdem causam, etsi non re ispa, proposito tamen. Non enim sufferunt veritatis inimici ejus linguae virtutem, decem millia semper praestruebant insidias, et ex omnibus eum liberavit Dominus. Age itaque jam linguam ejus audiamus, hanc ipsam propter quam et periclitatus est, et salvatus: illam linguam, de qua si quis dixerit quod de terra promissionis dixit Moyses, nullatenus peccat. Quid ergo de illa dixit? Terra fluens lacte et melle. *Hoc etiam de sitius lingua dicendum est, lingua fluens lacte et melle. Ut igitur lacte et melle saturemur, hic noster jam quiescat sermo, audiamus lyram et tubam. Quando enim suavitatem sentio verborum, lyram appello hujus vocem: quando vero fortitudinem intelligentiarum, tuba quandum bellicam, et tulem, qualem habebunt Judaei, cum Hierico muros destruerent. Sicut enim tunc tubarum sonus, igne velocior, super lapides irruens, omnia consumebat, sic et ejus vox non minus quam illa tuba super molimina haereticorum irruems, hoc est, disputationes illorum evertit, et omnem altitudinem extollentem se adversus scientiam Dei. Quod ne per nostram magis linguam, quam per hujus discamus, jam hic noster sermo quiescat: gloriam dantes Deo tales nobis tribuenti doctores.*